

16: Müller--230 [10]
116, 736, 768

U-3

(no date) 1910

Formosan Aborigines

The family always takes care, in the most generous way possible, of the widows and orphans of its sib.

19: Guérin and Bernard--561 [2]
116, 581, 736

G-3 (ca. 1866) 1868

Formosan Aborigines

You see few men who are crippled; they could never hope to marry.

22: Wiedfeldt--23 [5]
116, 593, 861, 736

F-5

(1913) 1914

Formosan Aborigines
Atayal

The relationship between parents and children is apparently good, and is based on obedience, but a child is never disciplined in the presence of others. Children remain in their parents' house until they are married, and work for them. After marriage there is no further economic bond between them. The children neither receive help from the parents, nor would they think of helping them. In cases of need, the clan intervenes, but there is no family sentiment, nor activities on the part of the relatives.

22: Wiedfeldt--24 [4]
116, 768, 736

F-5

(1913) 1914

Formosan Aborigines
Atayal

Until the widow remarries, she is, so to speak, the guardian of the children. If she is unable to act in this capacity because of illness or any other reason, a neighboring member of the clan, if possible, one of her husband's relatives, or the head of the clan, assumes the duty of caring for the children. The children then have to work for the household of their guardian. During an illness, the nearest neighbors, both men and women, help to keep the household going.

22: Wiedfeldt--26 [2]
116, 224, 476, 614, 736

F-5

(1913) 1914

Formosan Aborigines
Atayal

In the hunts, the heads of the clans who take part act as directors and leaders for the members of their clans, for the dekane [MC: hunting association] has no head. If a family belonging to the clan is in distress because of wounds received in war, illness, or death, the neighbors help out, for the clan is a solid unit in aiding each of its members. Poverty or even begging is unknown.

25: Plaut--59 [3]
116, 582, 602, 736, 765

U-4

(no date) 1903

Formosan Aborigines

Blood relationship operates as follows:

1. Members of the three classes are not allowed to marry one another;
2. needy members of the three classes, that is widows and orphans, must be fed by the other members;
3. among the Tsarisen, Spayowan and Puyuma, the members of the three classes have to mourn the death of any one of their group. "